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ASHLAND, O., FEB. 10, 1886.

Semi Editorial.

This is being written in the sanctum of the EVANGELIST, on Monday, Feb. 8. Arrived here this morning, and have found every thing in apparent good shape.

When last heard from, I was by the bed-side of my sick father. He continued to grow weaker, though without much pain, except that occasioned by several very large boils, until Sunday morning, Jan. 31st, when he passed away, into that sleep which knows no waking. I never witnessed a calmer or easier death. And although it is hard to lose one who is so dear by the tender ties of nature, I felt like thanking God when he had ended his sufferings, for I felt sure that he had now overcome his last enemy. And such a death-bed I had never witnessed. He kept his mind until the last. True, when left alone his mind would wander, but when awakened and spoken to he would answer correctly, and with a little prompting he would quote entire hymns or passages of Scripture, either in the English or German language. He made no special demonstration but expressed his resignation to the Divine will. Some one said, if you had your choice to live or die which would you choose? I would do as did an old sister (naming her), I would leave it to the Lord. But if the Lord would leave it to you, what would you do? I would refer it back to the Lord, for he knows so much better what is for our best.

He was buried on Tuesday, in the grave-yard, on the old George Brumbaugh farm, near the Clover Creek church, and the services were conducted by the home ministers of the German Baptist church. Text: "And now, behold I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." Acts 20: 25. Age 73 years 3 months, and 9 days. Blessed be his memory. It has afforded me great satisfaction to have been permitted to minister unto him in his last wants, and do what I could to relieve his sufferings. And I have the consciousness of having done my duty. I love to have a good conscience.

My filial duties attended to, I am now ready for the next. I have been called to Ashland to help mature some definite plan for future College work, as something must be speedily done. In our next we hope to announce what has been developed.

HOLSINGER.

Baptize in the New Testament and Elsewhere.

On another page of this number we publish a long article concerning the word Baptize, etc., which is a criticism of an article we published recently, entitled "A Tact on Baptism."

The writer censures us in a very forcible manner in a charge of misrepresenting a writer of a Greek and English Lexicon.

Our feeling is that the brother is getting too finichaired for the general field of life, and his discernment is trained down to a point so fine that it would be useless in the rough ways of practical work.

We were criticizing a track on baptism that poohed at immersion as Christian baptism.

Laws of logic or no other particular laws were observed that partake of the tame and delicate. When we go into a contest, we usually choose a tool similar in density, strength and toughness, to the one that our opponent uses. If we were asked to go in a contest with one armed with a cast iron mallet, with only a banana skin, we would respectfully decline—we will not venture where there is only sure defeat. These fine distinctions about Hellenistic Greek and Classic Greek give the whole ground away. This discussion is on the subject of "Sprinkling versus Immersion," and while a wooden pin will do in some holes, it requires iron to serve a useful purpose in others.

The definition quoted from Robinson was taken bodily from another work, and no particular comment was made about the "frequentative" part of it. We were not writing to prove trine immersion: only in support of immersion.

But why did not Robinson use the same language in regard to the "signification" of baptizo? He says "apparently not in signification." This was only a stroke made to give his books favor among single immersionists; and then to give sprinkling a lift, he puts in: "and especially in reference to the rite of baptism, it would seem [now look at that "seem"] to have expressed not always simple immersion, but the MORE GENERAL IDEA OF AB-LUTION and AFFUSION sprinkling!

This talk about Hellenistic and classic Greek, so far as it concerns the New Testament, is largely learned twaddle. The New Testament as we have it was written in classic Greek, just as much so, as in any other. The oldest manuscript of the New Testament does not go back beyond the fourth century, and many scholars assign it to a period much later, and men who wrote them wrote in their own dialect, and their New Testaments were more Byzantine Greek than Hellenistic more classic than otherwise; and as the great Byzantine lexicographer, Sophocles, says: "There is no evidence that Luke and Paul put on this [baptizo] meanings not recognized by the Greeks." The Jews who learned Greek, learned the Classic, and they made it Hellenistic; and what they wrote, the classic understood as he understood his own.

We can see very little difference between immersing, sinking or overwhelming partially and washing and laving, bathing, etc., etc., and we believe we have committed no sin in not

quoting Dr. Robinson's definition of baptizo in Hellenistic Greek, which is also in favor of immersion, especially when it only "seems" to have expressed more.

A large number of the manuscripts of the New Testament were transcribed by heathen Greeks who were converted to Christianity after they became of nature age, and they were learned men too and dealt in classic Greek, instead of the mangled Greek which those Jews used who undertook to speak the Greek.

When we come to "learned men" there is ample room for all emergencies. No one has defined what a learned man is, and our brother makes a wild gesture in that direction. We asserted that most learned men believed in immersion; but this does not say that they are disbelievers in every other doctrine or thing. One of the men he mentions, Dr. Schaff, says "All commentators of note (except Stuart and Hodge) expressly admit or take it for granted that, in this verse (Rom. 6: 4) * * * the ancient prevailing mode of baptism, by immersion and emersion is implied as giving additional force to the idea of the going down of the old and the rising up of the new man.

We stand to our original assertion that there are few able scholars who do not believe in immersion, whether they believe in any other mode of baptism or not.

Philip Schaff, Meyer, Luther, Lang, Barnes, Conybeare, Howson, Webster, Wilkinson, Bengel, Buchert, Tholuck, Philippi, Bloomfield, Suicer, Bingham, Godet, Canon Farrar, VanEst, Macknight, Turretin, Limborch, Zwingle, Tillotson, Chalmers, Wall, Beveridge, Daille, and all the learned writers of primitive times believed in immersion.

Lest we be again charged with misrepresentation, be it understood that the authors named above are claimed as believers in immersion, on grounds of argument of concession, and not of affirmation.

We can not object to Brother Moyer becoming a sprinkler if he is persuaded that it will answer his purpose as a follower of Christ, but when he undertakes to prove by the learned garbel of sprinklers, that baptize is not baptize, when the word is applied to an ordinance of the Lord's House, and censures us with flagrant charges against honest, intelligent men, and devout characters of Holy Writ, upon a basis of "seems" and "apparently," is building too high upon another weak foundation; and the labor to establish what is the baptism given by the Lord Jesus Christ by the experience of Nebuchadnezzar eating grass, and the intangible process of the Holy Spirit, is no more consistent than is the argument that the novel called the Pilgrim's Progress is a law authorizing and regulating the ordinances and ceremonies of the Christian Church.

Our attention is called also, to the teachings of the Twelve Apostles, and that is held up "as a voice from the dead." That is what sprinklers have done, because it gives some ground for their practice, and our brother rushes forward and takes up their line, and we might surmise

that he holds them closer to his breast than the New Testament, which does not give any grant for sprinkling as a general church ordinance.

Trine and single immersionists find in the "Teachings," an allowance of a compend, and that the Christian Church, in many places, from the second century down, favored; and a compend is nothing more or less than a substitute in this use of the word. The Scriptures do not authorize compends, and when man makes use of them, the result is left with God.

In conclusion, we advise our brother to take notice that he is on the partisan side against immersion, and if that is the theology at Mt. Morris College, the less of it the better if the holy truth is sought for.

A Comparison of Elijah and Elisha.

There were doubtless marked contrasts between the place of birth, appearance of person, and manner of life of Elijah and Elisha. The former was raised among the hills of Gilead, on the frontier of Palestine; familiar with tent life and pastoral scenes, and exposed to fierce forays from the Bedouins. His dress was that of a herdsman and huntsman. His appearances among men were sudden, fearless and abrupt. His words were few and his deeds stern.

Elisha had his home in the rich Jordan Valley, led a quiet agricultural life, and was clothed in the ordinary "homespun" of the day. His abode was with men, and in his daily work he moved among them. No long, shaggy locks distinguished him nor do we read of a strength that could endure famine and fatigue. Elijah had that in his personal appearance which marked him among men. We do not know that Elisha had any such peculiarity of person, dress and being.

The contrast does not diminish when the form of their work is examined. The function of each varied widely in labor upon the same mission. Elijah's career began when internal foes held undisputed sway. His hard task was to gain a recognition for worship of Jehovah by beating in pieces an opposition that was bitter as death. The struggle was a tragedy, and could take no milder form. The gross and bold power of Baal was arrayed against the moral omnipotence of Jehovah, and would neither repent nor yield: therefore destruction and death spread sable wings over each contest. Elijah was the thunderbolt that came suddenly, struck fiercely, and disappeared, until the next bad combination needed to be as abruptly scattered.

Shock followed shock, and death trod on the heel of death, until the court and nation knew that there was a God in Israel. The Jehovah removed him in the fiery whirlwind. The boundaries of Samaria and Galilee could be almost said to have circumscribed the scenes of Elijah's activity.

But Elisha found schools of the prophets established, Jehovah at least recognized, and his task was to preserve and extend the good work of his predecessor. The opposition had become so humbled and changed, that discipline under him, could take the place of destruction under

Elijah. Yea, it was now fitting, after Jehovah's power had triumphed in conflict with Baal's might, that the people should be taught to love whom they had already learned to fear: so most of Elisha's miracles are for the relief of suffering or the reclamation of transgressors. He needed not, as did Elijah, to strike terror into the hearts of the King's enemies. But let us remember that Elisha's gentleness was possible only after Elijah's sternness. Not until Jehovah himself was recognized could his name be used to heal. After Israel had acknowledged him, Elisha was able to extend the honor of his name to another land. Elisha died peacefully, at a good old age, with the king for his mourner, and his remains were laid away in their sepulchre of enduring stone.

Guided by the same spirit, kept from falling by the same mighty hand, consecrated to the same high calling—each completed his mission according to the will of God.

Tell Him to Read More.

Our brother has found a minister, who needs to be posted a little on Church History, as the following letter will show.

EDITOR B. E.—Dear Bro: In the "Brethren Annual" I find the oft-repeated expression relative to Alex. Mack, on page 17: "He was a Presbyterian educated in the Calvinistic faith," and for the first time in my life I heard it criticized by a minister of the Reformed Church in this place. Upon opening it at that page and reading said clause, he replied "here is something that is not true." There never was a Presbyterian Church in that country." Saying farther, "he might have been a Reformed;" and still farther: "this shows that you folks (meaning the Brethren) do not read church history enough, or you would not publish such things in connection with your literature." Who can answer if this be true, beyond a doubt? and give authority (Historical) showing that he was a Presbyterian. If there never was a Presbyterian Church in that country we do not want to be circulating such things in connection with the early history of the Brethren Church.

R. Z. REFLOGLE.
Johnstown, Pa., Feb. 3rd, '86.
There is a possibility that Alexander Mack was not a Presbyterian; but there is little doubt about it. It is too well attested.

The statement that there never was a Presbyterian Church in Germany and Switzerland is an astounding assertion, to come from a minister and a reader of church history and religious doctrine.

Hitchcock, in his dictionary of religious denominations says: under the head, Presbyterians: "In general those who hold to the government of the Church by Presbyters." * * * Modern Presbyterianism was shaped by Calvin and dates from 1542. * * * Most of the Reformed Churches, as distinguished from the Lutheran, became Presbyterian, and the system spread into France, parts of Switzerland and Germany, Hungary, the Netherlands, etc.

"Presbyterian Church. Properly speaking, that division of the church militant which, in its polity, holds to the equality of all ministers or Presbyters; * * and, in doctrine, hold to the theological system known as Reformed, Calvinistic, or Augustinian. —Zell's Encyclopedia.

The fact is that Luther, Calvin and Zwingle are the fountain-head of Presbyterianism, and it is useless to pursue this subject further.